

# CHRISTIAN INTELLIGENCER AND EASTERN CHRONICLE.

"WERE ONCE THESE MAXIMS FIK'D,—THAT GOD'S OUR FRIEND, VIRTUE OUR GOOD, AND HAPPINESS OUR END, HOW SOON MUST REASON O'ER THE WORLD PREVAIL, AND ERROR, FRAUD AND SUPERSTITION FAIL."

VOL. X.

GARDINER, MAINE, FRIDAY, NOVEMBER 26, 1830.

NEW SERIES, VOL. IV.—NO. 48.

PUBLISHED EVERY FRIDAY

BY SHELDON & DICKMAN.

WILLIAM A. DREW, Editor.

RELIGIOUS MISCELLANY.

From the Religious Inquirer.

SHORT SERMONS.

NO. 1.

TEXT. "We are a nation of thieves."

It is high time, that a few clergymen, having preached the elders of their congregations into a state of confirmed hypochondria, and having consigned the younger to the everlasting dominion of Satan, should leave their flocks to the care of wolves, and roam about the country, from pulpit to pulpit, teaching the glad tidings, that, "We are a nation of thieves!!!"

In process of time anti-thief societies might be formed, then auxiliary anti-thieves. Two hundred dollars to entitle a man to be President for life of the anti-thieves; half that sum to be Vice President; fifty dollars for life-directorship, and ten dollars to be a common thief-catcher for life.

Our character is fast rising in Europe!! The newspapers of our country, have assured the trans-atlantics, that, in a political view, we are to a man, evil, only evil and that continually. The Temperance societies have proved, that we are "a nation of drunkards," and that there is not a sober man among us, except the members of the societies, including the itinerant temperance priests; and that these last have but lately, and only for the present, renounced their attachment to the Milk-pitcher!

Nothing else will complete our character so rapidly, as the withdrawing of a few priests from their people, and employing them as Missionaries to preach and publish the glad tidings, which finish our character, that "we are a nation of thieves."

A clergyman of my acquaintance, not an universalist, but an orthodox, of course pure and holy, has been, for more than two years, preparing materials for such a Mission, and perhaps expects to be hereafter employed with a salary of 1500 or more dollars; for the holy man is willing to deal in the mammon of unrighteousness, so far as it will promote great public ends. He has collected from the newspapers the accounts of thieves in all parts of our country. At sight of a paper he first seeks for the contents under the heads of Police, Public Trials, Penitentiaries, &c. Lately he was wonderfully refreshed by an account of a great haul of thieves, vagabonds and drunkards, at the Five Points in New York. Now says he, my boy Simon, take your pen and put down, "Fifty thieves at the Five Points, I shall remember the rest: Now, Simon, add, one murder, and several men and women wounded mortally, it is supposed: ALL INTOXICATED. Put down that, Simon, and hand it to the Temperance priest. He will add it to his list."

Now Simon was Scribe and Context was a Pharisee, of the first order, and he said to Simon in the joy of his heart, What a blessed morning is this! Fifty thieves added to our list before breakfast. Surely we are a nation of thieves. And with this consoling thought, the old man called his family and offered up his morning prayer, not forgetting the blessed addition to his list, of fifty thieves.

If an anti-thief society shall be formed, the Temperance Society has given them fine examples of practice, as will be shown in the sequel.

\* A prominent preacher of this order was, before he left his flock, in the act of naming a Milk-pitcher, on Sundays, to a neighboring tavern, for brandy, to strengthen his lungs!

NO. 2.

TEXT.—"We are a nation of thieves."

On the morning, next to the one mentioned in my last, old Context took up the New York Courier and Inquirer, and his eyes were instantly drawn to the following article:

"Another great haul. At an early hour on Friday morning, Alderman Strong, with Messrs. Sparks and Homan, police officers, made another sweeping visitation in the neighborhood of the Five Points, and captured a horde of 133 persons!! Bless the Lord, O our souls, exclaimed Context, in the exuberance of his joy, 133 persons, all thieves without doubt. Put down that, Simon, in the list of facts; and the same paper says, that 74 have been sentenced to Bridewell. It may be, that these are a part of the 133, but I have every disposition to think otherwise. Simon, add 74 to the list of thieves: 207 added to our list this blessed morning.

He then began his prayer and thanked the Lord for the freedom of the press and the diffusion of newspapers, by which the true character of our country was made known, and he prayed fervently that the papers of every morning might add abundantly to his proofs, that *We are a nation of thieves*; and before closing he gave broad hints, that if the Lord would move the hearts of the people, so that a salary of 1500 dollars might be offered to him, he would go forth as a humble instrument in the service of a society of Anti-Thieves.

And the old gentleman was joyful and elevated through the day. He took many potations from the Milk-Pitcher, but it was only to elevate his thoughts above the

things of earth; and he laid his head on his pillow in joyful hope, that the morrow would bring him a large and fresh supply of proofs, that *we are a nation of thieves*.

From our premises the reader may suppose, that old Context was a hard-hearted morose man, who cared not for his fellow-men. There was something of this about him, but it arose from the habits of his profession, rather than from natural temper. His father had been a preacher, of the strictest sect of Calvinists, and was in the habit of declaring to his people, on every Sabbath, and every funeral occasion, the orthodox doctrines of reprobation; and the people appeared pleased with these doctrines, and actually censured him severely once, when he preached, that God was good, and that his mercy endured forever.

Young Context, as he was then called, preached occasionally in his father's pulpit, and when he became settled, followed up the track. So that the course of his prayers and sermons shewed the enmity of God to his creatures, and the very small chance of salvation to any of his flock. He often preached, and appeared to realize the approach of that day, when nine tenths of his people, and in fact all excepting himself, his son Simon, his wife and two daughters, and a hired girl, and a very few others, would be consigned to an eternity of torments; and this story had been so often repeated, that the people considered it a part of the Sabbath's work, and would have paid the year's salary with reluctance, if they had not, in every month, at least, been sentenced to everlasting burnings. This kind of preaching may harmonize priest and people for a season, but when the priest can add nothing to what he has said about the wrath of God, the terror of hell, and the certainty of future misery, to most of his hearers, the excitement is at an end.

And just at such a crisis, Context conceived the idea of registering all the thieves in the country in a great thief-book, to be kept by Simon, and to be used hereafter in all future meetings of the Anti-Thief Society, in proof of the truth of our text, "that we are a nation of thieves."

NO. 3.

TEXT.—"We are a nation of thieves."

It is pitiful, wonderous pitiful, that man, made a little lower than the angels, should have sunk so low, as to put on clean clothes brush his boots and hat, and go to a house of worship, to be publicly denounced as a drunkard, liar and thief, and deserving for the sins of every day, the wrath and curse of God and the pains of hell forever.

No man believes a word of this, any more than he believes that he should literally hate father and mother, brother and sister, and even his own life, for the sake of Christ; but the general impression is, that if a man, instead of flogging himself like a Carthusian friar, will only humble himself before all the people and acknowledge himself to be so wicked, vile and abject, that the spirit in prison would be ashamed of his company, he is in a fair way of turning from darkness to light.

This is the sum and substance of the orthodox system, to which the people of our country were bound in chains for more than a century. As this system began to fail, and Universalists and Unitarians began to show their heads, and to multiply, it became necessary for the orthodox to establish garrison towns, of which Andover was the chief, there to keep their ablest officers, their best troops and their heaviest artillery. The Missionary, Bible, Education, Tract and Sunday School Union Societies furnished the outposts of flying artillery, infantry and Skirmishers. Next came the corps for stopping the Mail on the Sabbath; next the Temperance Societies, and the next is to be the Anti-Thief Society; each bearing on its banner, *The Union of Church and State*.

It is very hard upon the people of this country that while they pay liberally for the support of the Christian religion, they can have so little of it in return. These Societies yield them none: they are merely speculating on your money and votes, under pretext of religious motives and of great zeal for the spread of the gospel, while not an officer among them, and rarely a member, believes in that religion, as preached by Christ and his Apostles. This is most conspicuous in the corps of petitioners for stepping the mail on the Sabbath. Thousands of names were sent on to Congress, and from these a careful selection of the most holy in each State was made and published; and it was found that most of these names belonged to men, who had never been suspected of religion in their own neighborhoods. The discovery of this fact at the seat of Government furnished to Mr. Johnson the best points in his report against the prayer of the petitioners.

We now return to our friend CONTEXT. He may hereafter be advanced by the Anti Thief Society, to the title of Right Reverend father in God, Doctor of divinity and professor of sacred theology, but at present he has no more titles than Paul, Peter and Barnabas, except that he is sometimes stiled 'Reverend.' We left him rejoicing in the multiplication of his proofs, and we now find him reading a fresh morn-

ing paper, under the head of "Police." "Last evening two men were taken up for stealing decanters, with liquor. A black man, for stealing a pair of shoes. Four boys for stealing a sail boat. A young man, for robbing a sailor: six blacks, for stealing from a warehouse, and a boy, for stealing money from his master's desk." With great joy and peace in believing, Context called Simon and ordered him to enter in his book the above facts. These, to be sure, said he, are small affairs: only fifteen for this morning! but they prove that the good work is going on, and that the proofs, which with a pure heart and humble hope of preferment in the church, I am preparing, will demonstrate the finishing fact, that "we are a nation of thieves."

[From the Universalist Expositor.]

CRITICAL REMARKS ON GEN. IV. 15. "And the Lord set a mark upon Cain, lest any finding him should kill him."—Gen. iv. 15.

Some have supposed, that the mark set on Cain, was one of the letters which compose the name Jehovah. Others, that it was a horn which grew out of his forehead. And some have thought, that, after he murdered Abel, he never could look any person in the face, but walked with his eyes fixed on the ground. Such marks, would have exposed him to be slain by the descendants of Abel, or by any one who chose to be the avenger of Abel's blood, identifying him to all as the murderer. But it is obvious, Cain received this mark as a pledge of security, that no one should kill him.

The word *mark*, here rendered *mark*, also signifies a *sign* or *token*. It is often rendered, *sign*, *token*, and sometimes *miracle*; but never *mark*, except in this passage. Persons familiar with the Bible, know that sometimes God gave signs or tokens, as an inducement for men to credit what he had promised. God had just said, verse 15, "Whosoever slayeth Cain, vengeance shall be taken on him seven fold." This was said to quiet his fear, expressed in verse 14, "And it shall come to pass, that every one that findeth me shall slay me." To allay his fears still further, and encourage him to believe this declaration, God gave him a sign, or a token, lest any finding him should kill him. The sign or token given to him, is not mentioned, and it would be useless to indulge in conjectures. It would be idle to inquire, after any external mark set on his body, for this would be instituting an inquiry on a point, where the matter of fact is wanting. It is of more importance to inquire,

First, What was the nature and extent of Cain's punishment? He had murdered, murdered his own brother, murdered him in cold blood, being excited by religious prejudice and enmity; see 1 John, iii. 12, and compare Gen. iv. 1—9. What then was his punishment? It is thus stated, verses 11, 12—"And now art thou cursed from the earth, which hath opened her mouth to receive thy brother's blood from thy hand. When thou tillest the ground, it shall not henceforth yield unto thee her strength. A fugitive and a vagabond shalt thou be on the earth." Such was the punishment threatened Cain. Let us look at verse 14, and we shall see how Cain understood it. He says, "Behold thou hast driven me out this day from the face of the earth: and from thy face shall I be hid, and I shall be a fugitive and a vagabond in the earth, and it shall come to pass, that every one that findeth me shall slay me." What deserves the reader's special notice is, that neither in the threatening, nor in Cain's understanding of it, is the slightest intimation given, that eternal misery formed any part of Cain's punishment. Moreover, there is just as little said of any punishment after death, as there is of endless punishment. All the punishment threatened, and all that Cain understood to be declared or implied, was confined entirely to the present life. Had Cain understood the threatening to imply endless, or even limited punishment after death, we need not wonder that he said, verse 13, "My punishment is greater than I can bear." But he said this notwithstanding his punishment was confined to this life.

It does not appear, even from the threatening, that Cain's punishment included temporal death, inflicted by the hand of man. Nothing of this kind is stated in the threatening. Why then, it may be asked, did not he suffer death for murder, as persons do in our day? I answer, previously to the murder of Abel, no express law had been given on this subject, and where no law is, there is no transgression. How could the penalty of death be inflicted on Cain, when no law existed, which had such a penalty annexed to it? For any one to have killed Cain, would have been assuming the prerogative of God, becoming both lawgiver and executioner, and thus introducing endless murders among men. To prevent such a state of things, God on this occasion, and in the particular case of Cain, gives the first law on record against murder. It stands thus: "Therefore whosoever slayeth Cain, vengeance shall be taken on him seven fold." That is, if any man murders Cain, that man shall suffer death. And surely, if this was to be done to a man who murdered a murderer, how much more to the man who murdered an innocent person! In this very way, Lamech reasoned respecting Cain's case and his own, verse 24. "If Cain shall be aveng-

ed seven fold, truly Lamech seventy and seven fold." The reasoning is still more clear and forcible, if the preceding words are read thus: "Have I slain a man to my wounding, or a young man to my hurt?"

What then, it will be asked, was Cain's punishment? It is said, first, "And now art thou cursed from the earth." Not from the whole earth; for at verse 16, 17, we are told, he went out from the presence of the Lord, and dwelt in the land of Nod, or vagabond, and built a city. He was only banished from the ground where he had committed the murder, which had received his brother's blood from his hand. Had he continued to till it, it would not yield him sustenance: hence God cursed him, or banished him from it. So Cain understood it, for he says, "Behold thou hast driven me out this day from the face of the earth," or this ground.

Secondly, Cain was henceforth to be "a fugitive and a vagabond on the earth."

Thirdly, "And from thy face shall I be hid." This is Cain's own statement; and it followed as a consequence of his banishment. But it may be asked, how could he be hid from the face of God, wherever he went? It could be easily shown, that by the face of God, is here meant the place where God's presence was then to be found, or where he was worshipped; compare verse 16. Cain went out from the place where God was feared and worshipped, and he dwelt in the land of vagabonds, who cared nothing about God's worship. This corrupt state of society went on from bad to worse, until the earth was filled with violence, and God swept mankind away by a flood.

Fourthly, "And it shall come to pass, that every one that findeth me shall slay me." This arose from Cain's own guilty mind, for nothing was said to him by God, as a foundation for such fears. It is doubted, if that man ever committed murder, who was not haunted with similar fears. The wicked are in fear where no fear is; but who can describe the feelings of a man, whose conscience is burdened with the crime of murder! It leaves a stain, which he finds, can be washed out only with his own blood. However secretly committed, God in his providence brings it to light. And even while it remains a secret, the man's conscience is his own tormentor, and he becomes a fugitive and a vagabond in the earth. To some of the above remarks, the following objections have occurred.

Objection 1st. Cain had no cause for fear, that some person would kill him; for at that period of the world, there were few inhabitants in it except his own parents, and surely they would not slay him. This objection is not founded in fact. According to some, the birth of Seth was in the 130th year of Adam; and the world had been increasing in population, for more than one hundred and twenty years to the death of Abel. In this time, the population of the world must have been many millions. See Dodd.

Objection 2d. If there was no law in existence, the sanction of which was death, previously to the murder of Abel, why was Cain so much afraid? And why did he say, "It shall come to pass, that every one that findeth me shall slay me?" And why was it necessary, God should give him a sign or token that no one should slay him? On this it is sufficient to say, that all good laws are found in reason and justice. Cain's reason and conscience told him, that any other person had as good a right to murder him, as he had to murder his brother; and consequently his fears were alarmed for a life he was conscious he had forfeited. Besides, on the principle of retaliation, yea common safety, he knew men would be disposed to hunt him down as they would a wild beast. But I may add, he had received the sentence of banishment from the presence of the Lord, and was now to live in the land of vagabonds. Such a state of society foreboded no protection for such a man's life.

W. B.

[From the Christian Register.]

ANNALS OF MY PARISH.

From intimations daily reaching my ear, I have drawn the conclusion that there exists within the borders of our land a noiseless, but active spirit of scepticism. This feeling I ascribe in part to the natural tendency of the present collision of sentiments among the varying sects of the followers of Christ. In part likewise—may I not say mainly?—men have been driven to distrust the truth of the gospel from the revolting, inexplicable doctrines inculcated in its sacred name.

How has my heart fallen within me at the recital of emotions I have discovered of this withering description. Happy that pastor, who has so far secured the affections and trust of his people, that they disclose to him their inmost sorrows, doubts and fears. Still happier he, whom heaven enables to remove the disquietude of the timid and meet the objections urged against our faith by a searching philosophy.

But a few months have elapsed since I was called to the discharge of this office. James R. had recently come to reside within the pale of my duties. I had met him occasionally in society, and found him possessed of a mind unusually clear and accurate. The topics we discussed were

uniformly, however, of a secular character. I observed him, as the sabbath returned, seated in his place with the air of a calm and confident believer. But ere long he was summoned by Providence to a most severe trial of his faith. His family had been long predisposed to that restless destroyer—consumption. From unerring symptoms he now saw that in the dim and fatal procession his place was fixed. The hour was near, which must bear his earthly man to those silent portals that from time to time had closed on the friends he mourned. "But my spirit," said he to an anxious sister who had ever shared his deepest feelings, "my spirit whither shall that flee? Will it survive this wreck? O these gloomy doubts."

With a heart thus stricken and desponding, he at length made known his apprehensions to me. "I feel," said he, "that my days are numbered and soon to be finished. I have seen many in my situation, rendered calm and even cheerful by the power of religion. It is my sincere desire to gain this composure for myself. But from my earliest recollections, the gospel has seemed incredible. I dare not rest my hopes on this frail and mysterious support." "For what reasons," I inquired, "does Christianity appear to you incredible?" "My greatest difficulty," said he, "in attempting to believe it, has arisen from the impressions I received of it from my mother. She taught me that after we die, we are borne to a world of endless duration, there to be either perfectly happy or perfectly miserable. This I found it not easy to understand. For I was sure that on some days I was filled with trouble and pain, on others was gay and light-hearted. 'What can they do, mother, in heaven that shall make them always happy?' 'They glorify God, my son,' she replied, 'and enjoy him forever.'" This answer although utterly unintelligible, inspired me with awe, and for the time put silence on my lips.

"Musing on the wonders of the subject, I one day inquired of my mother 'what I must do to go to that delightful place which they call heaven?' 'You must have grace, that is, your heart must be changed. You were born in sin—totally depraved—you now hate God. Before you can be saved you must have a new nature and love God.' 'But, mother, I do love him. When you have told me how many good things he gives me, I could not help loving him.'—'Oh! my child, there is no value in this kind of love. It is no better than the feeling you have towards me and your father, a 'natural affection,' and that is worth nothing. You must love God without thinking what he has done for you, or any thing you wish him to do for you.' 'This is strange, mother, and more than you ever bid me to feel toward you. I remember reading in the Bible that we should 'love God because he first loved us.' But I will try to love him and forget all the favors he has done.' 'Do not think, my child,' she said, 'immediately, that you can do any thing. You must wait until the Holy Spirit operates on your heart, before you think to be changed.' 'That is very hard,' said I, 'you told me I must have grace, or else I should go to that awful, burning lake—that I must love God or I could not go to heaven. And now you say I cannot do any thing to get grace, nor learn to love God.' 'It is very wrong for you to talk so, my son,' said she, 'the Bible declares it to be a true doctrine and we must believe it.'

"And thus was it in all my conversations with her and my father. They always, indeed, explained their views of religion as far as they were able. But I found that uniformly, where their reason failed to assist them, they ended by saying, 'it is a mystery,'—'you must not ask so many questions.' Now, although my understanding has helped me to comprehend some things which I then could not, yet until I left home and to this hour, I have been distrust with scepticism."

As I surveyed the almost hopeless countenance of this young man—his brow channelled and his eye restless, through the bitterness of his spirit, "God have mercy upon you," was the involuntary thought of my heart. "I know, for I have felt the miserable condition of your mind." How often have I seemed rolling on this mountain wave of suspense with no light from above—without helm and without hope. I spoke then to his questions from a deep, soul-rending experience. And after a succession of interviews, God was pleased to bless to him the words of my lips. By imperceptible degrees, the cloud of unbelief passed from his horizon and the sun of righteousness shed a healing beam on his mind. When called to stand by his bedside, I found him habitually disposed to converse on the purity, the clearness—and the consoling power of the gospel. It gave me joy to find that his mother—she who had given him his earliest lessons on religion, had arrived to witness his departure. As he spoke of the firmness of his faith—of his calmness and holy trust—of his sublime anticipations and his hope in heaven, I saw the tear start in her eye.—"Can it be," I read in that eye, "that this 'other gospel' this 'fatal error' should confer such peace of mind—such seeming piety and true submission?" She too who had long smoothed a brother's pillow, although as I may sometime relate, since



Driven by other influences to a spiritual frenzy, could then respond with surrounding voices, "Thus let me die—let my last end be like his!"

**THE INTELLIGENCER.**

"And Truth diffuse her radiance from the Press."

GARDNER, FRIDAY, NOVEMBER 26.

#### PUBLISHERS' NOTICE.

Another volume of the *Intelligencer* is about being completed. Will those of our subscribers who have not yet paid us call their attention to the subject? We have endeavored faithfully, in season and out of season, to fulfill our part of the contract, and justice demands that all our subscribers do the same. We engage to print the *Intelligencer* of a certain size, say, fifty-two times a year, and those who receive the papers engage to pay \$2.50 cts. by the end of each volume, or \$2 before we commence the work. We have always, without fail, issued the papers according to agreement, and some of our subscribers have promptly performed their part by paying for them. Those who have not yet done so, we trust intend to do it shortly. From every quarter we hear that business has revived and money become plenteous; but we are compelled to say, that as yet we have had no proof of it. It is now more than a year, that the paper has been issued by the present publishers, and notwithstanding the most urgent calls, not one fourth of what was due fifteen months ago, has yet been paid. The former publisher's necessities, compel him to give notice that he shall be unable to leave those demands unsettled longer than the first of January next. After that time, all those whose arrears extend back beyond Sept. 1829, will probably find it necessary to settle with an Attorney. Such a course will be exceedingly unpleasant to him, but he must adopt it. Agents are particularly requested to attend to this notice.

#### PERSECUTION BY CALVINISTS.

It is an historical fact which ought every where to be known and treasured up—a fact which should be written as in letters of blood on the door posts of all our schools, theological seminaries, colleges and halls of legislation and public justice—that Calvinists never existed as a body in any nation with the government in their hands without persecuting—and persecuting cruelly too—all who dissented from their creed. Persecution was indeed an avowed tenet of Calvinism in the time of the Reformation. Rousseau, a Protestant, admits, "That the Reformation was intolerant from its cradle, and its authors universally persecutors." Calvin himself set up a Consistorial Inquisition at Geneva for forcing every one to conform to his opinions, and required that the magistrates should punish whosoever this Consistory condemned. Calvin, Luther, Melancthon, Bullinger, Capite, all wrote works expressly in defence of the principle of persecution.—This fact is stated by Theodore Beza, Calvin's disciple and successor in office, in a book which he himself published, entitled, "*De Hæreticis puniendis a civili Magistratu, &c. a Theodore Beza.*" i. e. In favor of the punishment of heretics by the civil magistrate.

It cannot be elicited from the records of history, that during the struggle between the Catholics and Protestants under Calvin, in the 16th and 17th centuries, wherever the Calvinists became the triumphant party they carried on the most severe and cruel persecutions—putting to the most miserable death—such as drawing in quarters, bowelling, burning, beheading, &c.—both Catholics and dissenting Protestants. The public records of Nismes, Montpellier, Montauban, Rodez, Valence and numerous other places will show what work of barbarity and death were carried on in those places by the triumphant Calvinistic party. Brandt, quoted by Bp. Milner, says that "some of them after undergoing the torments of scourges and racks, were enveloped in sheets of linen, that had been steeped in spirits of wine, which being ignited they were miserably scorched to death;" that others after being tormented with burning sulphur and torches, in the tenderest parts of their bodies, were made to die for want of sleep, excothentures being placed on guard over them, to heat and torment them with clubs and other weapons, whenever exhausted nature seemed ready to sink into forgetfulness; that several of them were fed with salt herrings without a drop of water, or other liquid, until they expired with thirst; that others were stung to death by wasps, or devoured alive by rats, which were confined in coffins with them. Let. to Freb. p. 71. And Mainburg testifies, that not satisfied with tormenting living bodies, they descended into the grave after their deceased ancestors, scattered their ashes to the winds, threw their bones into the streets, and converted their leaden coffins into bullets for shooting the living Catholics. Nicholas Fromentane, one of their own writers, in *Levi de Fiance*, confesses that in the single Province of Dauphiny they killed 256 Catholic Priests and 112 monks. The number of the Laity, and Priest slaughtered in other places was immense.

Nor were their persecutions confined to Catholics. They were equally severe on all, who, practicing on the principle of the reformation—the right of private judgment—dared to differ from the popular standard. That illustrious statesman, Barneveldt, was beheaded, and the learned Grotius condemned to perpetual banishment—both Protestants—for denying a favorite tenet of Calvin, viz. that "persons are in God's actual grace and favor while they are immersed in the most enormous crimes."

We now speak only of Calvinistic persecutions on the Continent. Every body knows the work of Calvinists in Scotland, Ireland and England, under the reigns of Elizabeth, Charles I. &c. Hundreds and thousands have been cruelly put to death in those countries by the Calvinistic power. We repeat what we said before, There cannot be a case found where the Calvinists on obtaining the civil power, which they have always and every where courted, did not persecute most cruelly. What a solemn warning is this to the yet free citizens of this country! The Calvinists, by every art and stratagem are aiming at a paramount influence and control over the government of each State and of the Union. They seek to accomplish their purposes under the pretence of religion, and a love of souls! If they do not have more love for the souls of the people of this country, than their predecessors have had humanity for the bodies of the people of other countries, "Let us," we say, as David said unto God, (1 Chron. xxi. 12.) "let us fall into the hand of the Lord, for very great are his mercies, but let us not fall into the hands of [these] men."

#### JUSTICE AND MERCY.

Some very good people would be quite willing to draw, from the universal mercy or goodness of God, conclusions favorable to final universal salvation, were it not that to them it appears that another attribute of the divine Being, viz. justice, which must have its demands in some sense, is opposed to his mercy. These two attributes they consider hostile to each other—thus in effect representing God as divided within himself. That "God is of one mind," that "he is not divided" ought to be sufficient proof of the erroneousness of such a view of his nature. Divine justice cer-

tainly cannot oppose the demands of divine mercy—for both demand the same thing, and the fulfilment of the demands of the one is the accomplishment of those of the other. The greatest command of all, that on which hang all the law and the prophets, is "Thou shalt love the Lord, thy God, with all thy heart," &c. In requiring this of every human soul, divine justice demands the greatest good of every human soul; for the greatest good of mankind is inseparable with love to God. Divine goodness requires no more. In this requisition both are united; and until it is fulfilled, neither divine mercy nor divine justice can be satisfied. Our Saviour has said—"One jot or one tittle shall in no wise pass from the law till all be fulfilled."—"Love [i. e. love to God and man] is the fulfilling of the law." This law is eternally binding on all men, and according to these testimonies must ultimately have its blessed fulfilment in every human soul.

The promises it is said, are predicated on the divine mercy; the law, (which some erroneously believe demands endless punishment,) in the divine justice.—Thus it is made out, according to popular opinions, that the law is opposed to the promises. It is admitted that the promise, on which the new covenant is founded is that made to Abraham as follows. "In thee and thy seed [Christ] shall all the families of the earth be blessed." Our opponents could conceive how all might finally reap the blessings of Christ's Salvation, did they not think the law, or divine justice, was opposed to this glorious result. Did those people ever read what Paul has said in his letter to the Galatians?—"Now to Abraham and his seed were the promises made. And this I say that the covenant which was confirmed [and which no man disannulleth] before of God in Christ, the Law which was 430 years after cannot disannul, that it should render the promise of none effect." "Is the law then against the promises of God? God forbid." Gal. iii. 16, 17, 21.—Let those who consider divine justice as opposed to his mercy, or the law in its penalties against the promise in its provisions, reflect seriously on these facts, and their minds will be relieved from an objection and from doubts which cannot but be painful to them.

#### DISTRIBUTION OF ORTHODOX TRACTS.

Some of our orthodox neighbors cannot be made to believe that there is anything in the system which they have adopted of forcing their Tracts into families, which persons not of their faith ought to regard as an interference with their religious rights or as an insult offered to them. When persons look all on one side, it is not perhaps to be expected that they should be able to see their own errors. But let us suppose a case. Suppose the editor of this paper—a Universalist—were to divide the town of Augusta into districts, appoint a female runner to take the charge of all the families in each district, place in her hands a supply of Universalist Tracts and instruct her to deposit one every month, it being only banded in the mean time, in every family without regard to the religious denomination, profession or wishes of the head of the family. In fulfilment of these instructions, suppose she should take advantage of the absence of the man, or woman if she should be orthodox, and leave one of these tracts monthly in every family belonging to the orthodox and Methodist Societies in that town—entering even the houses of the ministers of those Societies during their absence, and give assurances that the Tract was not sectarian, though Universalism should be in fact the plain doctrine of it. We ask—and we press the question home—would not the orthodox church members and their minister consider both the instigator of this business and his runners, as grossly officious and impudent? Would they not consider themselves insulted? Would they not regard this system as an interference with their religious rights? For ought not every family to have the right of selecting its own books of religious instruction? Were the editor to do this, we hazard nothing in saying he would be regarded—and justly too—as an officious intermeddler in other men's matters. "Presumptuous man!" they would say, "what business has he to force his ungodly Tracts into our families—and this too by means of deception and craftily pretending they are not sectarian, and by taking advantage of our absence?"

If these people would learn what is meant by those words of our blessed Saviour—"Do unto others as ye would that others should do unto you," and would practice upon this rule; if they would remember and regard those other words of Jesus Christ—"with what judgment ye judge, ye shall be judged: and with what measure ye mete, it shall be measured to you again," we think they would—but we will say no more.

#### ANDOVER INSTITUTION.

Once in every five years the Professors and Board of Visitors of the Andover Theological Institution are required, as a condition of continuing in office, to be sworn over again to the old Ultra-Calvinistic creed of that establishment. This is done to prevent any improvement in religious light and knowledge. So that as long as that Institution stands no officer or student can be suffered to know more than was known when it was established. A preacher in one of the Churches in London is required to preach one sermon a year against witchcraft; it having been a condition originally, when the church was established—a time when witches were very troublesome—that through all time the preacher who should be settled over the church should give battle to witchcraft annually. The time will come when the Professors of Andover Institution will appear as ridiculous as the English preacher.

By the way, Prof. Stuart can never be any thing but an ultra-calvinist as long as he is connected with the Andover Institution. He is, as it were, under oath to stand where he is, as to religious doctrines. This may be the reason why Mr. Balfour has not succeeded in convincing him on the subject of hell torments. Prof. S. is a great stickler for oaths, as his election sermon will show; and believing in endless misery himself, of course his oath or pledge is good. He cannot renounce Calvinism.

#### "NOTHING SECTARIAN."

The General Agent of the American Temperance Society, Rev. N. Hewitt, who goes about the country advocating the cause of that Society and collecting money of all denominations, on the ground that there is nothing sectarian in the concern, has one Lecture which he preaches as he travels in which he says it is necessary to aid this Society in order to put down Universalism—very liberally and gentlemanly alleging that the doctrine of the grace of God that bringeth salvation to all men, is founded in ardent spirits. Drinking grog and reading the Bible he says make Universalists. Such is the intemperate slander of the man who has been sacrilegiously styled "the Apostle of temperance." With some people there is "nothing sectarian" if every thing is pure orthodox—sectarianism being every thing that does not agree with Calvinism.

#### CHRISTIAN PREACHER.

Relying upon the assistance of our brethren and friends in enabling us to obtain the patronage necessary to sustain us in the work, we have already, as a preparatory step, procured from Boston, an entire new type (small piece) and a lot of paper of the first quality, for the "*Christian Preacher*." The expense is considerable to us, and we look for an encouraging support from our friends that we may proceed with the work. We shall spare no pains or expense to make the publication useful and acceptable to its patrons; and the price is so low (only one dollar a year) that every one so disposed can afford to take it. Come brethren, generous friends, put your shoulders with ours to the wheel, and let us see if we cannot put something in circulation which shall crush the errors of a partial faith, and advance the glorious cause of universal love and salvation. We ask that the names of all who will favor us with their patronage may be returned to the Editor at Augusta by the 15th of December—a fortnight from next Wednesday.

We perceive that by a typographical error in the Prospectus of the "*Preacher*" which our brother, the editor of the *Universalist Watchman* in Woodstock has had the goodness to insert in his paper, we are made to say "there are strong reasons why the Universalists should not have a monthly work containing original Sermons by their living ministers." Will he have the goodness to correct this error?

#### LEARNED THEOLOGICAL OPINION.

The learned Professor of Divinity in Andover Theological Institution, Rev. Leonard Woods, in one of his letters to Dr. Taylor, published not long since, speaking of the "extent of God's dominion" and the hindrance to universal salvation advances the following learned opinion of the subject.

"It is the common belief of the orthodox, that God's dominion is unlimited; that he rules all things in heaven and earth, and directs all events; that without doing the least violence to moral agency, he exercises a perfect control over the feelings and actions of moral agents, that, although he is under no obligation to his creatures to preserve them in a state of holiness, or to make them holy if they are sinful, he can, whenever he, on the whole, chooses, sanctify the unholy, and preserve the holy:—and that there is nothing which can hinder him from doing this UNIVERSALLY, but the dictate of his own SOVEREIGN WILL, or, the DETERMINATION of his own infinite and unsearchable wisdom respecting the great interests of his empire."

What an excellent thing it is to be learned in theology; Paul, indeed, had been educated in a Theological Institution, under Prof. Gamaliel, and moreover, had enjoyed the benefit of special revelations from Jesus Christ and familiar intercourse with his earliest disciples; but he never was able to find out, by all his learning and opportunities, that the great and all sufficient hindrance to salvation was the "will" and "determination" of God, or that "the great interests of his empire" required the entire and endless misery of the greatest part of his creatures. Indeed, so unlearned was he in these Andover truths, that with a considerable confidence in the correctness of his statement, he solemnly assured Timothy that it was the "will" of God to "have all men saved," and the Ephesians, that "the mystery of his will, which he had purposed in himself, according to his good pleasure," is, "to gather together in one, all things in Christ." But the world, we suppose grows wiser as it grows older; and the theology of Andover is calculated to make its disciples so wise that though they are not permitted to advance beyond the narrow limits of Calvinism, they will yet prove the Bible a fable and the system of christianity a mere imposition.

#### FINNEYISM.

The editor of the *Utica Evangelical Magazine*, who was present, gives the following account of the *modus operandi* adopted by Rev. Dr. Lansing of Utica at the close of a late three days' Presbyterian meeting for the purpose of getting up a Revival. After several others had spoken, Dr. L. is introduced as follows.

His debut was made in the following singular manner—standing in the pulpit in rather a stooping posture, he fixed his eye and pointed his finger to a remote part of the church. Thus fixed like a statue, apparently looking into some secret and dark cavity, discovering some wonderful phenomenon, and listening to some doleful tale, he remained for some time; till his position became painfully irksome to the congregation. He then spoke thus: Put your ear close to the mouth of Hell, and listen—What do you hear from the mouths of the damned?"

By this trick he induced several females to come and kneel down before his Grace, and receive the benefit of his prayers. This man should turn play-actor—if he is not already one,—only let him not profane the serious cause of religion by his tricks;—let him figure in the proper place for such acts.

We should judge from the following which we copy from a late No. of the *Philadelphia*, edited by Dr. Ely, that the orthodox people themselves are beginning to get their eyes open to the tricks of the begging system, and are becoming tired of the "everlasting life" demands on them for cash. It is so indeed, that a person can hardly venture into an orthodox meeting now a days, and escape, unless he runs "like an arrow," the contribution box. They seem literally to have made their churches, what the Jewish temple was in the days of Christ, "a house of merchandise." The time of cleansing is near. The tables of the money changers will be overturned before long.

**PARSIMONIOUS CHRISTIANS.**—There are thousands of professing christians in our country, and in the Presbyterian church, who appear to love a dollar more than their Saviour's cause; and consequently more than the Saviour himself. They attend church on Sundays; they read over a few chapters in the Bible every week; they have been baptized and admitted to the Lord's table; but not one dollar a year will they give to send the gospel, or the Bible, to their destitute fellow citizens; not one dollar for the dissemination of religious tracts; not one dollar for a religious newspaper; not one dollar in aid of Sabbath schools; not one dollar for the advancement of any and all of the interests of the redeemer's kingdom in our fallen

world. Oh! I have seen many such christians. They have curiosity to hear a stranger preach; but if they learn that he seeks some little contribution from them for benevolent purposes, they will absent themselves from church, or come with a cent, to be carried cautiously into the receptacle of charity. If they are solicited to stop after service is over, and give in their names for a dollar, they shoot out of the house like an arrow, at the word *amen*; and drive home as they would, could they behold their barn on fire. They mutter as they go because their pastor let "one of these travelling beggars into his pulpit," to bother them about the benevolent operations of the age; and they conclude their minister would do well to get his own salary paid, before he undertakes to send money out of the parish to the people west of the mountains.

We have received a note from Rev. E. S. Gannett of Boston, informing us of our mistake in the supposition that he was the writer of the article in the *Christian Examiner*, signed "E. S. G." which we quoted largely from a fortnight ago. The supposition on our part was both a natural and an innocent one—

#### LORD'S DAY.

A correspondent of the Reformer says a letter was lately shown to him with this superscription—"The Post Master is requested not to let this travel on the Lord's day." He adds, "Agreeably to this direction the letter ought not to travel any day, for every day is the Lord's."

#### CENTRAL ASSOCIATION.

This Universalist Association met in Prairie township, Ohio, on the 4th and 5th of Sept.—Br. Strong, Moderator, and Br. Jolly, Clerk. The newly organized Societies in Westfield, Clinton and Hampton were received into fellowship.

#### RICHLAND'S ASSOCIATION.

The Richland's Association of Universalists met in —, Ohio, on the 11th of Sept. Brs. C. Rogers, Moderator, and J. Kidwell, Clerk. The principal business done was to take measures to establish an itinerant ministry.

Rev. William Morse has resigned his situation as Pastor of the Universalist Society in Nantucket, and taken up a temporary residence in New Bedford, Me. to which place he wishes letters, &c. intended for him to be directed.

Rev. A. B. Gosh of Merietta, Pa. is about to remove to Utica, N. Y. and to be associated with Br. D. Skinner in conducting the *Evangelical Magazine*. The Magazine is an excellent paper now—it must be doubly so hereafter.

#### ORIGINAL COMMUNICATIONS.

##### [For the Christian Intelligencer.]

##### SHORT SERMONS—NO. 31.

TEXT.—MAT. x. 28. And fear not them which kill the body but are not able to kill the soul: but rather fear Him which is able to destroy both soul and body in hell.

From the connexion, it is evident, Christ in these words was not addressing wicked unbelievers, but his own dearest and best disciples. He considered them exposed to temptation, and liable to apostatize from true religion, when persecuted for righteousness sake. He, therefore, warns them of their danger, and cautions them against the fear of man. He said, Cap. viii. 16, "Beware of men: for they will deliver you up to the councils, and they will scourge you in their synagogues," &c.

There have been different opinions, among professed christians, respecting the true meaning of our text. Those who call themselves orthodox, or the only true sect, have the following, very common opinion. They suppose that Christ is warning his hearers of future endless torment in another world. And, perhaps, there is not a more plausible text in the whole Bible to support such a doctrine.—But when it is duly considered, we may find it is no proof at all, of any such unmerciful doctrine.

In the first place I would ask, who can suppose that Christ thought his own sheep to whom he promises eternal life, whom his Father had given him, were really in danger of being eternally tormented in an endless hell?

Secondly. Who can believe that the body as well as the soul was to be destroyed, or tormented in hell, after it returns to dust? Flesh and blood now compose the bodies in which men commit sin. But the bodies which will be raised, or the bodies which God will prepare for mankind, hereafter, will be spiritual and incorruptible. Hence the body, of flesh and blood, which is instrumental in sinning, will not be punished with any thing after death. And where is the justice in making a spiritual body suffer, that never committed any sin? Hence, the common opinion cannot be correct, which supposes that the body which is threatened with destruction, will be tormented in another world.

Another opinion, which some Universalists embrace is, that Christ only speaks of the power or ability of God to destroy, both soul and body in hell; not that he is disposed to do so; because, say they, Christ speaks of God's being able to raise up children to Abraham of stones, which no one supposes he will do. But this seems to be understanding stones in a literal sense. Why might not Christ mean, by stones, hardened or hard hearted Gentile sinners?

I am not satisfied with this exposition. Why need any one fear God any more than man, or so much, if he is not disposed to exert his power to destroy or make miserable his creatures? I see no reason to fear a power, which will not stir to hurt me. I think Christ did mean to present a real object of fear, a God who was both able, and determined to destroy his creatures, of certain character and conduct: with a certain kind of destruction.

Another opinion, held by some christians is this. That Christ means by destroying soul and body, in hell, destroying them out of existence, or annihilating them. But men could not in this sense, destroy the bodies of Christ's disciples. They might take away animal life, and not annihilate the matter of which their bodies are composed.

The true opinion, I think, is the following. Men could only make the bodies of men miserable, God could make miserable both body and soul.

God is true. He cannot lie, or deceive his creatures. He is too kind and faithful to do any such thing. What God threatens he is disposed to execute.

was not the death of his body, for he did not die the day he sinned. And it could not be eternal misery, if he is ever saved, and God be true. Hence, to prove the serpent a liar, and God true, we must understand the death threatened, a moral death, which he experienced, in the fear, shame and condemnation, or hell into which he was plunged the day he transgressed.

This threatening of God to the first parents of mankind, may be considered, justly, to be a key to unlock all after denunciations of tribulation and anguish upon mankind. Now to come, directly, to our text, to ascertain what evil Christ threatened his disciples "called destruction of soul and body in hell," we may consider what Christ endured when his soul was in hell. In connexion with our text, Christ refers his disciples to his own sufferings, by saying, "The disciple is not above his Master, nor the servant above his lord. It is enough for the disciple that he be as his master, and the servant as his lord. If they have called the Master of the house Beelzebub, how much more, them of his household." From this, it appears that Christ would have his disciples fear his God and Father, whom he himself feared. For the baptism which he was to receive, they must also endure. And as Christ, by his sufferings, endured a hell, in which his soul was not left, so his disciples were exposed to a similar hell, especially, if they feared man, more than their Maker, and of course rebelled against him, to please them.

The rebellious, unbelieving Jews, were doomed as a generation of serpents and vipers, to the condemnation of hell, which they could not escape, in the awful judgments which were soon to come upon them, in greater violence than they had ever fallen upon any people from the beginning of the world. And the professed friends of Christ were liable to the same overwhelming miseries, if they cast off the fear of God, and obeyed not the gospel. The end of the Jewish Church or dispensation was near, when Christ would come by divine judgments to visit his rejectors with what he called the damnation of hell.

And to impress the minds of his disciples with a sense of the nearness of his appearance, he tells them v. 22, 23. "Ye shall be hated of all men for my name's sake: but he that shall endure to the end shall be saved. But when they persecute you in this city, flee ye into another: for verily I say unto you, ye shall not have gone over the cities of Israel till the Son of man be come." This coming of Christ was to judge and punish that wicked nation, in this world. Then the end of the Jewish world would come. He that endured the persecutions and tribulations, attendant on christianity, at that time, would be saved from the damnation of hell, which would destroy body and soul from the earth.

Their enemies could only destroy their peace of mind, their happiness of soul, if they were disobedient to his commands. Their persecuting fellow men might beat them, and confine them in prison, but God could comfort them, as he did Paul and Silas, when their feet were made fast in the stocks. It was better to fear God than man, for he could bring greater evil upon them for their disobedience, than wicked men could bring upon them, for their faithfulness to Christ. Why did Judas choose strangling and death rather than life? Why do guilty persons ever dispatch themselves? Are they not more miserable alive, than they think they shall be in dying?

##### [For the Christian Intelligencer.]

##### CRUMBS AND SCRAPS—NO. 6.

Acts xxvii. 21. "Sirs, ye should have hearkened unto me, and not have loosed from Crete, and to have gained this harm and loss." To gain a harm or loss seems rather an odd and awkward expression. But similar modes of expression may be seen in Elsnor, Wolfius, Wetstein and Thyphne—see also Aristotle. But the Greek word *kerdesai* signifies also to *escape* any thing hurtful or disagreeable. See *Ainsworth's Dictionary*. The passage might then have been rendered—"Sirs,



SECRET











## POETRY.

From the Religious Inquirer.

All flesh shall see the salvation of God.—Luk. iii. 6.  
A blessed thought—the countless ones of earth  
Shall know the mercy of the God above,  
All shall be gathered that the world gives birth,  
And know, and feel His goodness and His love.  
Nations shall worship at His holy shrine  
In harmony and love, and to His fold  
All shall be gathered in the ray divine,  
Where Truth and Mercy will their light unfold.  
All flesh shall see and shall know that thou  
Art not a God of terror and of wrath,  
Girding with anger thy unsullied brow—  
Spreading destruction in thy onward path;  
But they shall know thee, as an ering son  
Knows his own parent with repentant eyes,  
When life, and immortality are won,  
And thy spread children gather to the skies.  
Father!—thy promises are glorious all—  
Thy law reveals, as with words of fire,  
That all who wander on this earthly ball,  
Shall join their voices with the blessed choir  
That sing in Heaven thy praise around the throne,  
When at thy feet unnumbered angels bow;  
And bend the knee to thee thy God alone,  
And treasure up thy promise and thy vow.  
We thank thee, Father, that thy word is plain—  
That thy high promises can never fail—  
That earth shall know its wisdom all in vain,  
When at thy mandates it would seek and rail.  
We thank thee, Father, that thy wish is known—  
That thou wouldst have all men come unto thee,  
But more we thank thee, that, before the Throne  
Thy word is given, all shall bow the knee.

## MISCELLANY.

From the N. E. W. Review.

**THE CONFESSIONS OF A SUICIDE.**  
"Now—knit thy brow, and let thy hand be firm—  
Let not a nerve be shaken." 'Tis a deed  
Unfit for coward-pulses!  
I saw her wedded to another. 'Twas a  
beautiful morning; and never had the sun  
shone down on a gayer assemblage than  
that which gathered together at our parish  
church. I mingled with the group and  
witnessed the imposing ceremony, which  
united for life the only being on earth  
whom I had ever truly loved, to a happy  
and favored rival. As the grey haired  
priest pronounced aloud the enquiring  
challenge—"If any man can show just  
cause, why they may not lawfully be joined  
together, let him now speak, or else  
hereafter forever hold his peace!"—I  
struggled half upright, and would have  
cried out, but the words died away in my  
throat. And the ceremony went on—and  
the death-like reverie into which I had  
fallen, was broken by the voice of the  
priest: "I require and charge you both,  
as ye will answer at the dreadful day of  
judgment when the secrets of all hearts  
shall be disclosed, that if either of you  
know of any impediment, why ye may not  
be lawfully joined together in Matrimony,  
ye do now confess it—For be ye well as-  
sured, that if any persons are joined to-  
gether otherwise than as God's word doth  
allow their marriage is not lawful." As  
the solemn tones of the old man died  
away in the church-aisles, I almost expect-  
ed to hear a supernatural voice calling up-  
on him to forbear. But there was no  
sound. I started up, and for an instant  
my eyes met those of the bride. The  
blood boiled rapidly to her forehead; and  
then sank back, and she was pale as if  
death had been in the glance I had given  
her. And I could see the folds of her  
rich dress trembled, and her beautiful lip  
quivered; but she turned away her eyes, and  
the solemn rites were concluded.  
I returned to my lodgings. I heeded  
not the gay laughter and the free merriment  
of those around me, I hurried on,  
like one who wanders abroad in a dark  
dream, for I could hardly conceive the  
events of the morning as things of real-  
ity. Once indeed as the coach which  
contained the newly married, swept past  
me, that terrible truth came upon my  
heart like a tangible substance; and one  
black and evil thought passed over my  
mind, like the whispered suggestion of Satan.  
It was a feeling of blood; a sensation  
like that of grasping the strangling  
throat of an enemy. I started from it with  
horror. For the first time a thought of  
murder had risen up in my bosom, and I  
quenched it with the natural abhorrence  
of a nature prone to midness and peace.  
I reached my chamber, and bolted the  
door; and exhausted alike in body and  
mind, I threw myself upon my bed—but  
not to sleep. A sense of my utter desola-  
tion and loneliness came over me, blended  
with a feeling of bitter and unmerited  
wrong. I recollected the many manifesta-  
tions of affection which I had received  
from one who had that day plighted her-  
self, in the presence of Heaven, to another.  
And then I called to mind the thou-  
sand sacrifices I had made to her lightest  
caprices and variations of temper—the  
earnest revelations of a love which had  
absorbed my whole being, and then came  
the maddening consciousness of the black  
ingratitude which had requited such ten-  
derness. Then came the bitter thought—  
"bitter to a pride like mine—that the cold  
world had a knowledge of my misfortune—  
that I should be pointed out as a disap-  
pointed man—a subject for the pity of  
some, and the scorn and jestings of others.  
Rage and shame blended with the  
agony of outraged feeling. "I will not  
endure it," I said mentally, springing from  
my bed and crossing the chamber with a  
flushed brow and a strong step—"never!"  
and I ground my teeth upon each other,  
while a fierce light seemed to break in up-  
on my brain—it was the light of the Tem-  
pter's smile, and I almost laughed aloud,  
as the horrible thought of suicide started  
before me. I felt that I might escape the  
ordal of public scorn and pity—that I  
might bid the world and its falsehood de-  
fiance; and end by one manly effort the ag-  
ony of an existence, whose every breath  
was torment.  
My resolution was fixed.—"I will never  
see another morning!" I said sternly, but  
with a calmness which almost astonished  
me. Indeed, I seemed gifted with super-

natural firmness, as I made my arrange-  
ments for the last day of suffering, which  
I was to endure. It was now noon. A  
few friends were to dine with me—and I  
prepared to meet them. They came at the  
hour appointed; with smiling faces and  
warm and friendly greetings; and I receiv-  
ed them, as if nothing had happened, with  
even a more enthusiastic welcome than  
was my wont.

Oh—it is terrible to smile when the  
heart is breaking—to talk highly and freely  
and mirthfully, when every feeling of the  
mind is wrung with unutterable agony—  
to mingle in the laugh and in the gay sal-  
lies of convivial friendship,

—With the difficult utterance of one  
Whose heart is with an iron nerve put down!

Yet all this I endured—hour after hour—  
until my friends departed, and I had pressed  
their hands as at a common parting,  
while my heart whispered an eternal fare-  
well.

It was late when my friends left me.—  
I walked out to look for the last time upon  
Nature in her exceeding beauty. I hard-  
ly acknowledged to myself that such was  
my purpose—yet I did feel that it was so  
—and that I was taking a long farewell  
of the beautiful things around me. The  
sun was just setting; and the hills that  
rose like the pillars of the blue horizon,  
were glowing with a light, which was fast  
deserting the valleys. It was an evening  
of Summer;—every thing was still—not a  
leaf stirred in the dark, overshadowing  
foliage—but, silent and beautiful as a pic-  
ture, the wide scenery of rock and hill and  
stream and woodland stretched away be-  
fore me, and familiar as it was, it seemed  
to possess a newness and depth of beauty,  
beyond its ordinary appearance, as if to  
aggravate the pangs of the last, long fare-  
well.

Never shall I forget my sensations when  
the sun sank down from my sight. It was  
like receiving the last look of a dying  
friend. I should never see that Sun again!  
To others he might bring life and health  
and joy on the morrow—but to me he  
would never rise. As this thought came  
upon me, I felt a choking sensation in my  
throat—tears started in my eyes,—and  
my heart almost wavered from its purpose.  
But the bent bow had only relaxed for a  
single instant; it returned again to its  
strong and abiding tension.

I was alone in my chamber once more.  
A single lamp burnt gloomily before me;  
and on the table, at my side, stood a glass  
of laudanum. I had prepared every thing  
—I had written my last letter—and I had  
now only to drink the fatal draught before  
me, and lie down to my last sleep. I look-  
ed at my watch. It was nearly eleven.—  
"I may as well do it now, as ever," I said  
mentally, and my hand moved towards the  
glass. But my courage failed me; my  
hand shook; and it was some moments be-  
fore I could sufficiently quiet my nerves to  
lift the glass containing the fatal liquid.  
The blood ran cold upon my heart and my  
brain reeled, as again and again, I lifted  
the poison to my closed lips. "It must be  
done," thought I, "I must drink it."—With  
a desperate effort I unlocked my clenched  
teeth. The glass was at my lips—a hasty  
swallowing—and the deed was done!

"Oh—God, have mercy upon me!" I  
murmured as the empty glass fell from my  
hand. I threw myself upon the bed. The  
few moments of consciousness that follow-  
ed were as ages of unutterable misery.—  
I felt that what I had done was beyond  
recall—and the Phantom of Death as it  
drew nearer, wore an aspect darker and  
more terrible. I thought of the coffin—  
the shroud, and the chill and narrow grave;  
—and then my thoughts wandered into  
the vagueness and mystery of Eternity.—  
I was rushing uncalled for into the pres-  
ence of a pure and just God, with a spirit  
unrepentant and unannealed. And I tried  
to pray, and could not—and I tried to  
speak aloud, and there was no sound. A  
heaviness—a dull, strange torpor crept  
over me—and anon all was dark and still.

I started upright in my bed, and gazed  
around me with a wild stare. Anxious  
and familiar faces were bending over me;  
and a vehement "Thank God!" burst  
from many lips. I was yet in the land of  
the living. The draught which I had tak-  
en—a mixture whose principal ingredi-  
ent was perfectly harmless, and which  
contained but a small proportion of lau-  
danum—I had mistaken in my agitation for  
the real poison. My sleep had been a  
long one—and it had effectually redeem-  
ed me from the purpose of suicide. "A  
sadder and a wiser man," I have since  
pursued the path which seemed marked  
out as my duty, and awaited with quiet  
resignation the time of my departure.

[From the U. S. Gazette.]

## REFLECTIONS.

The following is the closing paragraph  
of an editorial article in the New England  
Review; its editor is J. G. WHITTIER, a  
man of good sense, exquisite feeling, and  
most felicitous expression.

"The glory of the Summer is gone by—  
the beautiful greenness has become with-  
ered and dead. Were this all—were  
there no associations of moral desolation  
—of faded hopes—of hearts withering in  
the bosoms of the living—connected with  
the decaying scenery around us, we would  
not indulge in a moment's melancholy.—  
The season of flowers will come again—  
the streams will flow gracefully and light-  
ly as before—the trees will again toss their  
cumbrous load of greenness to the sun-  
light—and by mossy stone and winding  
rivulet, the young blossoms will start up,  
as at the bidding of their fairy guardians.  
But the human heart has no change like  
that of Nature. It has no second spring-  
time. Once blighted in its hour of fresh-

ness, it wears forever after the mark of  
the spoiler. The dews of affection may  
fall, and the gentle rain of sympathy be  
lavished upon it—but the sear root of  
blighted feeling will never again waken  
into life, nor the crushed flowers of hope  
blossom with their wonted beauty."

Our brother, we perceive, has not out-  
lived his raven locks—he has looked in  
upon the heart at its mourning season,  
when the tempest has scathed the young  
buddings of its golden hopes. He has  
paused in the midst of waste and desola-  
tion, when the spoiler has come. He has  
looked around; and blade, and bud, and  
blossom, and smiling fruit, were scattered  
in an unseemly and mournful chaos—he  
has looked up, and the dark clouds yet  
sent forth their torrents; the wind bore  
upon its wings the wreck of nature's beau-  
ties, seen only by the gleaming of the jag-  
ged lightning, while hill and vale sent  
back the deep reverberations of the thun-  
der. These things have he seen and heard,  
and has said there shall be no more sun-  
shine for the soul—tempest shall succeed  
to tempest, and "the cloud shall return af-  
ter the rain."

But let our brother wait till time shall  
have bleached his head, and he shall see  
that as the forest is greened again with  
buds, and the field puts on anew its her-  
bage, which shall grow with increased  
richness from the decaying vegetation  
around—so the scathed and seared heart  
shall be nourished into vitality again, and  
the memory of early delights and decayed  
joys shall give new redolence to second  
flowering, and the storm drop that hangs  
upon the blossom which survived the tem-  
pest, shall glisten with double lustre, as it  
catches the slanted rays of the western sun.

The joyous flexibility of youth may not  
retain, but even the widowed heart will  
have its *passive* joys. The smile of child-  
hood's willing obedience shall be to it like  
the "dews of Hermon"—while the bless-  
ings of the befriended orphan shall "drop  
down marrow and fatness upon it."

**SEVERE CLERICAL WIT.**—A correspon-  
dent has sent us the following anecdote.—  
The parson was certainly more witty than  
charitable.

There took place in a country town  
what is called a *revival*. A great many  
people were convicted, not only in their  
own estimation, but in that of their neigh-  
bours. Amongst other extravagancies,  
which are apt to take place on such an oc-  
casion, many had got it into their heads  
that, in order to be saved a man must be  
willing to be damned. Among others who  
entertained this opinion, was a certain  
butcher, a noisy, troublesome man, hated  
by all his acquaintance. After laboring  
for some time under sad conviction, he  
thought he had obtained the requisite  
but difficult virtue of a true convert, viz.  
a willingness to be damned in order to be  
saved. Accordingly he went to the par-  
son, and after talking over the severe tri-  
als he had to bring his mind to the essen-  
tial point, he said he was confident he had  
now succeeded, and that he had as lief as  
not suffer damnation for the kingdom of  
God.

"Do you really think so?" asked the  
parson.

"Yes, I do," said the butcher.  
"Well," returned the parson coolly, "I  
don't believe your neighbours would have  
any objection.—Constellation."

## DISSOLUTION OF COPARTNERSHIP.

THE Copartnership heretofore existing between  
the subscribers under the firm of GEO. SHAW  
& CO. has by mutual consent this day been dissolved.  
All persons having demands against the sub-  
scribers are requested to exhibit the same for settle-  
ment, and all persons indebted are requested to make  
immediate payment to GEO. SHAW, who is duly au-  
thorized to settle the same.

GEO. SHAW,  
WM. C. PERKINS.

GARDINER, Nov. 18, 1830.

**GEORGE SHAW**, at the old stand, offers for sale  
a general assortment of **ENGLISH & W. I.  
GOODS & GROCERIES**, as low as can be pur-  
chased elsewhere, for Cash or Country Produce or  
short Credit.

**SUPERIOR CHURCH MUSIC.**  
MARSH, CAPEN & LYON, 262 Washington St.  
Boston, have in press and will publish early next  
month, the 24th EDITION OF **STOUGHTON'S  
COLLECTION OF CHURCH MUSIC**, enlarged  
and improved.

In preparing this edition for the press, the publishers  
have consulted the musical taste of the whole com-  
munity. Every lover of good music will find some-  
thing to be pleased with, and no one can be indifferent  
to the performance of its pieces. The work is stereo-  
typed, and its quality and appearance will surpass any  
thing of the kind ever published in this country. Price  
per copy.

**A SCHOOL.**  
HAS been established in connexion with the Gardi-  
ner Lyceum in which the following subjects will  
be taught: Reading, Writing, Spelling, Intellectual  
Aritmetic, Grammar and Geography. There are  
three Terms in a year. Tuition FOUR DOLLARS per  
Term.

E. L. CUSHING,  
Prin. of G. Lyceum.

**DAVID H. MIRICK, M.D.**  
Surgeon and Physician.

WOULD respectfully give notice, that he has  
opened an office in the brick block nearly op-  
posite the Hotel, where he will attend to all calls  
in the different departments of his profession.  
Gardiner, Oct. 20th, 1830. 43-44

**SPLENDID PRESENTS.**  
THE TOKEN, and the ATLANTIC SOUVENIR  
for 1831, superbly printed and embellished,  
are published, and for sale by

P. SHELDON.

**BOARDING-HOUSE, -BOSTON.**  
THE Subscriber informs his friends and the public  
generally that he has opened a Boarding-House No.  
5, Hanover Street, Boston, near Concert Hall, where  
he shall be happy to accommodate either steady or  
transient boarders. He also gives notice that he will  
attend to any commission business that may be entrusted  
to him.

SYLVANUS THOMAS.  
Boston, Nov. 24, 1830.

**SCHOOL BOOKS AND STATIONARY.**  
A LARGE supply of all the School Books in gen-  
eral use, may be found at P. SHELDON'S  
Bookstore, next door to the Gardiner Bank, and will  
be sold as low as at any other Bookstore in the county.  
Gardiner, Oct. 28, 1830. 44

**PRINTING**  
Of all kinds executed with neatness at this Office.

## TALLOWING.

**ROBERT WILLIAMSON** tenders his thanks  
to his friends and the public for their patronage  
and respectfully solicits a continuance of their favors.  
He would also inform them that he still carries on the  
business at his old stand, opposite E. M. Lellan's hotel  
in Gardiner, where every exertion will be made for  
the accommodation of his customers; and he pledges  
himself that their garments shall be made after the latest  
fashions. The workmanship of all garments made  
at his establishment he warrants to be of the neatest  
style, and in a faithful and workmanlike manner.

Having had considerable experience in cutting, mak-  
ing and trimming Military Uniforms, he would give  
notice to those who have occasion for them, that they  
can be accommodated at his shop at short notice, and  
he can assure them, that they shall be made after the  
most approved patterns, and according to law.

Gardiner, Sept. 10, 1830. 37-38

**Cheaper than ever—Call and see!**  
**PERKINS, NOYES & CO.**

CONTINUE to carry on the MACHINE MAK-  
ING business in all its various branches, viz.  
Carding, Knapping, Shearing, Picking, Teazling Ma-  
chines, &c. Also, Cast Iron Reacting Water Wheels  
made and put in operation at short notice. All orders  
punctually attended to without delay.

N. B. All persons indebted to the firm are request-  
ed to make immediate payment.

**WANTED**, a first rate BLACKSMITH who is well  
acquainted with forging for machinery.

**PERKINS, NOYES & CO.**  
Gardiner, Oct. 21, 1830. 43

**NEW STORE.**  
THE subscriber informs his friends and the public  
that he has opened a store at the head of Long  
wharf and opposite the old Tavern house, where he  
offers for sale a general assortment of **ENGLISH  
AND DOMESTIC GOODS, W. I. GOODS AND  
GROCERIES, CROCKERY and GLASS  
WARE**. Also a good assortment of **DRUGS,  
MEDICINES, PAINTS, OILS and DYE  
STUFFS**—all of which will be sold very low for cash,  
approved credit or country produce.

**EDWARD COFFIN.**

**WANTED BY E. COFFIN,**  
100 bushels Flax Seed;  
100 do. Barley;  
500 do. White Beans;

Of the first quality, for which a fair price will be given  
in exchange of Goods. Also wanted, 500 lbs. first  
quality Butter, for which an extra price will be given  
in exchange for Goods, if offered very soon.

Gardiner, Oct. 27, 1830. 44

**SHOES! SHOES!**  
**JUST received by A. T. PERKINS** a large as-  
sortment of **SHOES**:  
50 pr. Ladies Kid Slippers;  
50 do. do. Prunella do.;  
25 do. do. do. heel'd Slippers;  
25 do. do. Mo. Walking Shoes;  
10 do. do. Brogue mo. Slippers;  
25 do. Misses Prunella do.;  
100 do. Children's mo. Boots and Shoes;  
50 do. do. Leather do. do.;  
25 do. Men's Calf-skin Shoes;  
25 do. do. do. Pumps;  
12 do. do. do. Boots, custom made;  
100 do. do. thick Shoes, do.;  
12 do. do. do. Boots, do.;  
50 do. Boys thick Shoes;  
12 do. Russel Slippers;  
25 do. Infants Kid Shoes;  
The above will be sold at reduced prices for Cash.

**WANTED by A. T. PERKINS,**  
100 bushels Flax Seed;  
200 do. Barley;  
500 do. White Beans;

Of the first quality;  
For which will be given \$1 00 for Flax Seed; 62 1-2  
cents for Barley, and \$1 00 for White Beans, in ex-  
change for Goods.

Gardiner, Oct. 21, 1830. 43

**INSURANCE AGAINST FIRE.**  
THE Subscriber, Agent of **Manufacturers  
Insurance Company**, in Boston, will in-  
sure Houses, STORES, MILLS, &c., against  
loss or damage by Fire. E. F. DEANE.  
Gardiner, Nov. 1, 1829. 41

**TENANT WANTED IMMEDIATELY.**  
JOSEPH LADD wishes to let his Saw Mill, Grist  
Mill and Farm, situate about two and a half miles  
from the village. The Saw Mill is well stocked with  
logs, and the prospect is good for a continued supply.  
The Mills are in good order. The whole will be re-  
nted for \$200 a year, payment to be made quarterly,  
in good barter pay. He also offers to sell or let about  
five acres of land in the immediate neighborhood of the  
Mills, having on it a good shop fitted up for a Wagon  
Maker and Blacksmith.

Those wishing to hire will call on JOHN POTTER, Esq.  
Augusta, Oct. 22, 1830. 41-42

**NOTICE.**  
THE subscriber would inform the readers of the  
Intelligencer who correspond with him, that he  
has removed to the town of Levant, Me. where they  
may in future direct their letters, pamphlets and pa-  
pers.

J. B. DODS.

**NEW BOOKS.**  
JUST received, at P. SHELDON'S Bookstore, next  
to the Bank, a great variety of new publications,  
Stationary, &c. among which are—  
THE KEEPSAKE, TOKEN, ATLANTIC SOUVENIR  
and COMIC ANNUAL, presents for Christmas and New  
Year.

Political Class Book.  
Comstock's Philosophy.  
Crabbe's Dictionary of General Knowledge.  
American Anecdotes.  
Shoshone Valley, by Flint.  
Oxonians.  
Arts of Life.  
Cruden's Concordance, quarto edition.  
Galt's Life of Byron.  
Family Library, 3 vols.  
Willard's History of United States.  
Fragal Housewife, &c. &c. &c. &c. &c.  
Together with a large assortment of Books, Station-  
ary, Paper, &c. &c. all of which will be sold as cheap  
as the cheapest.

Nov. 10. 46

**EDMUND COFFIN**  
HAS just received at the store opposite the old  
Tavern house and next door to E. Swan & Co.  
per se Dr. Deborah, 20 bbls. Family FLOUR, (Howard  
st. Grapes.) Also, a fresh supply of Fruit, such as  
Grapes, Capers, Chermos, Shagbarks, Bloom Raisins,  
New Cash Raisins, Currants, Filberts, Almonds, Casta-  
nia Nuts, Eng. Walnuts, Currants, &c. &c. in addition  
to the old stock, which makes a good assortment  
of Drugs, Medicines, Paints, Oils and Dye-Stuffs, Crock-  
ery and Glass Ware, English and Domestic Goods,  
all of which will be sold cheaper than ever for cash.

Gardiner, Nov. 18, 1830. 47

**ALMANACS FOR 1831.**  
B. SHELDON, at the Gardiner Bookstore.

**NOTICE.**  
WHEREAS SYLVANUS THOMAS, Esq. late Agent  
for the Gardiner Cotton and Woollen Manu-  
facturing Company having removed to Boston, the  
Books accounts and notes have been handed over by  
him to the Treasurer of said Company, and all those  
indebted by note or account which is now due are re-  
quested to make immediate payment or their notes and  
accounts will be put into the hands of an Attorney for  
collection.

**SIMON BRADSTREET, Treasurer.**  
Gardiner, Oct. 26, 1830. 44

**SINGING BOOKS.**  
P. SHELDON has for sale by the dozen or single,  
• at Publishers' prices,  
Bridgewater Collection,  
Stoughton do. (new, and much improved),  
Temple Harmonies,  
Hayden and Hayden Collection,  
Hallowell do.  
Wesleyan Harmony.

Next door to the Bank, &c.  
Gardiner, November 4, 1830.

**JUST received by E. COFFIN**, a good assortment  
of **Seal Skin Nutra and Fur Seal CAPS**, of  
the latest style. Also, a few Nutra and Fur Seal Col-  
lars, which will be sold cheap for cash.

Gardiner, Oct. 28, 1830. 44

**Statement of Manufacturer's Insurance Co's  
Stock, on the morning of the seventh day  
of August, 1830.**

AMOUNT OF CAPITAL paid in, \$300,000	INVESTED AS FOLLOWS, viz.
City Bank Stock, seven hundred shares,	\$70,000
Atlantic Bank do. three hundred and seventy-five shares,	37,500
North Bank Stock, one hundred shares,	10,000
Tremont Bank Stock, eighty-four shares,	8,400
Commonwealth Bank, fifty-three shares,	5,300
State Bank Stock, ninety-nine shares,	9,900
Real estate in State Street, Boston,	31,625
Loans on Bank Stock as collateral,	48,820
Loans on Mortgages,	82,417 38

In addition to the above named investments, the  
Company, have a considerable surplus amount invest-  
ed in mortgages and other securities, and have no mo-  
ney.

**C. W. CARTWRIGHT,  
SAMUEL HUNT.**

Boston, August 20, 1830. Personally appeared be-  
fore me, Charles W. Cartwright, President, and Sam-  
uel Hunt, Secretary of the Manufacturers Ins. Com-  
pany and made oath that the foregoing statement,  
signed by them is true.

**JESSE PUTNAM, Justice of Peace.**  
The subscriber, agent for the above company, con-  
tinues to issue Policies on most kinds of property ex-  
posed to loss by fire.

Gardiner, Sept. 6, 1830. E. F. DEANE.  
37

**EMERSON'S SPELLING BOOK.**  
THE NATIONAL SPELLING BOOK, and  
Pronouncing Tutor, containing the rudiments of  
Orthography and Pronunciation, on an improved plan,  
by which the sound of every syllable is distinctly shown,  
according to Walker's Principles, with Progressive  
Reading Lessons. By B. D. Emerson.

**New Recommendations.**  
Baltimore, April 15, 1830.

I have recently examined Emerson's National Spell-  
ing Book, with much satisfaction. It is inferior to no  
one with which I am acquainted. In his attempt to  
exhibit the exact pronunciation of every syllable in ev-  
ery word, on a new plan to be easily understood by the  
learner and to suit the arrangement to the progress of  
the pupil, I think the author has fully succeeded. I  
do not, therefore, believe that it will be extensively  
used in the schools of our country.

**FREDERICK HALL,**  
Principal of Mount Hope Institution.

It is the best work of the kind which I have ex-  
amined both in the orthography, pronunciation and ar-  
rangement of the words.

**WM. H. COFFIN,**  
Principal of the Public School No. 1, Baltimore.

The National Spelling Book, is in my opinion su-  
perior to any other used in our community. The  
number of words found in the book, with the judicious  
classification and arrangement adopted by the compiler  
in order to facilitate instruction in spelling, will, I  
do not, be regarded by intelligent teachers with ap-  
probation. I hope it will be extensively introduced  
into use.

**JAMES E. SEARLY,**  
Teacher, Fell's Point, Baltimore.

I have attentively examined the National Spelling  
Book, and acquiesce in the very numerous and respect-  
able testimonials of approbation it has already receiv-  
ed, in pronouncing it the best work of the kind that  
has come under my notice. The work is admirably  
calculated to facilitate the study of orthography in its  
intrinsic connexion with the orthography of the language,  
without resorting to false orthography, which is pos-  
sessed of many disadvantages. If my favorable opin-  
ion can be of any weight, I cheerfully offer this candid  
expression of it.

**JAMES K. CHAFFELL,**  
Principal of the Public School Eastern Dis. Bal-  
timore.

I have examined with equal attention and satisfac-  
tion the National Spelling Book, and hesitate not to  
say, that it is the best Spelling Book I have ever seen.  
It is what it professes to be, and what has long been  
wanted, a correct and accurate Spelling Book accord-  
ing to the best standards of orthography and pronun-  
ciation. By the aid of this book, every sound in the  
English Language, will be acquired with ease, and the  
defects too prevalent in adults, and even in many who  
are reputed to be well educated, will be prevented.—  
I do most cordially recommend it to teachers through-  
out the U. S.

**NATHANIEL N. HEBERTSON,**  
Instructor, Baltimore.

The National Spelling Book I have examined with  
some care, and think it judiciously arranged and well  
adapted to elementary instruction.

**F. WATERS,**  
S. T. D. Prin. of an Academy, Baltimore.